G.R.S. IX—5]

Previous references. 1923. (Miscl) **File No.** 207-23

Serial Nos. 1—4

Later references.

Misc 7, 233-25 (-1 to 4)

GENERAL AND REVENUE SECRETARIAT.

Serial Nos.

Part B for F.C. 24

SUBJECT

Hari Krishna Mandir Samiti Vrindaban vide
to Belur Temple

G. R S. 1F] 1923-24.

GENERAL AND REVENUE SECRETARIAT.

(Mug)

NOTES.

File No. 207 -

FILE HEADING.

Performance of Puja in the Sri Bhimeshwara Swami temple at Belur by H.H the Jagadguru of Sringeri

From

The D.C. Hassan

No. H.C.332-23 Dated 5.2.24 Received

Diary No. 953	Enclos.	Spare Copies	Serial No. 1

BRIEF ABSTRACT OF LETTER.

States that the Swami has proposed to arrive here on the 9-2-24; and requests to grant him the necessary facilities for doing puja in the Sri Bhimeshwara Swami temple there.

NOTES AND ORDERS.

7 The previous refee Mug 1 of 1891 on the subject is put up. The papers show that though the orders of H.H. the Maharaja were obtained for allowing the Swamy to follow manool in the matter of doing puja himself in the temple,

G. R. S. III 2]

Muzrai Secretariat | Muz. File No. 207 of 1923.

Serial No.

the Swamy did not enter the temple and perform puja, pending settlement of the dispute, on the suggestion of Col. Campbell. (vide Telegram dt 16-7-21 from Mr. N. Gopalingar to the Dewan).

Col. Campbell's letter dt 14-7-21 to the Dewan re the enquiry held by him was subd to H. H. for inform.

Subd for orders.

6.2.24

6.2.24

Rec. Secy. No decision on the point is contained in this Collection

Member

193
6.2.24

Are there any papers relating to the performance of puja at the Sungupalam temple of late the Swamy from which the year 941 or thereabouts also, please perused

6/2

The printed Collection relating to the Sungupalam Swamis visit to the Sungupalam temple has been perused and submitted as ordered

214
8.2.24

Member

NOTE—Contn. sheet

WD 0561—GPB—3750—1 8 22

G. R. S. III-2.

General and Revenue Secretariat.

File No. 207 of 1923.

Serial No

The Deputy Commissioner's letter raises a very important, delicate and difficult question in connection with the rights of Sri Sri Sri Jagannatha Swami the late Zamindar of Bobbili in 1891. It will be seen from the records already sent that Sri Sri Sri Jagannatha Swami was minister to the Court when the Zamindar was murdered by the Tasildar and the Tasildar was hanged for the deed. His adoption, on the representation of the opposite party, was enquired into by the Court Commissioner who was specially appointed on a commission for the purpose. The enquiry does not appear however, to have been completed & definite orders passed about the grant at once, as the Tasildar was tried & executed for murder by the resident & Sri Sri Sri Jagannatha Swami was entered the Court as a minor.

The same question came up again before the Commissioner in connection with the rights of Sri Sri Sri Jagannatha Swami Court of Srungavarapukota in 1895; but even there no formal decision was recorded by him, as they considered that the general question did not arise for the determination

NOTE—Contn. sheet.

G. R. S. III-2.

General and Revenue Secretariat.

File No. 203 of 1923.

Serial No.

Page E

NOTE—Contn. sheet.

G. R. S. III-2,

General and Revenue Secretariat.

File No. 203 of 1923.

Serial No.

Communication received from the Temple Committee for the Erection of the Gopuram of the Kapaleeswarar Temple, Mylapore, Madras, requesting that the Government may be pleased to sanction the grant of a sum of Rs. 5,000 from the Endowments Fund for the purpose.

Rec'd 8/1/1924 5680

Dewan

The case has a long history and it does not seem that the temple needs any help from Govt. The Dewan has recommended refusal.

There is no time to go to Ootacamund and ask Dewan's orders. Should the Committee be informed to meet the Secretary to Government at his bungalow at Mylapore and ascertain his orders? If he insists on this Board having decided the case, should it not be reconsidered?

NOTE—Contn. sheet.

Secy has already left — will Dewan be

R. ... [II-2a]

DEWAN'S MINUTE Mesc. 203-23.

General and Revenue Secretariat.

File No. 192 .

Date of submission	Date of Return	Date of issue of orders in the Secretariat	Remarks

May be tried to that orders will issue on the 4th instead of Sunday - but before that is done, should the letter to avoid any shades of embarrassment differently

Both these letters may go to day & Finale hurry 1 or 4th when all the Sanctions

Dept Com. Secy note for the reasons & His Highness is pleased to grant the Darbar.

The Dept Com of Trade & Commerce have been written & for Revenue & Education Dept

8/2/24

Final Note by the Second Member of Council.

Subject:—

Visit of His Holiness Sri Sringeri Swami to the Sri Chennakesava Temple at Belur.

I beg to submit herewith for His Highness' gracious perusal a letter received from the Deputy Commissioner, Hassan District requesting that in view of the impending visit of His Holiness the Sringeri Jagadguru to Belur to-morrow, the final orders of Government passed in the matter of His Holiness performing puja in the temple may be communicated to him for his guidance.

2. From the records available in the Secretariat it is observed that the question of the privilege claimed by His Holiness to enter the Garbhagudi of the temple and perform puja in person to the Deity came up for consideration on the occasion of the visit of His Holiness the late Swami to Belur in 1891 and that, though at first the Government were inclined to think that the mamool was in favour of the privilege claimed by the Swami they subsequently, on the representation of the Archaks and Sri Vaishnavas ordered an enquiry to be made by Colonel Campbell who was specially appointed as Commissioner for the purpose. The enquiry does not appear, however, to have been completed and definite orders passed about the point at issue as the situation was got over by the resolve of His Holiness not to enter the temple at all.

3. The same question came up again before Government in connection with the visit of His Holiness to Sri Ranganathaswami Temple at Serin gapatam in 1895; but even then no final decision was recorded by Government as they considered that the general question did not arise for the determination of the particular matter then before Government and that any decision which they might pass thereon would only tend

Final Note by the Second Member of Council.

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2. From the records available in the Secretariat it is observed that the question of the privilege claimed by His Holiness the Jagadguru to enter the Garbhagudi of the temple and perform puja in person to the Deity came up for consideration on the occasion of the visit of His Holiness the late Swami to Belur in 1891 and that, though at first the Government were inclined to think that the mamool was in favour of the privilege claimed by the Swami they subsequently, on the representation of the Archaks and Sri Vaishnavas ordered an enquiry to be made by Colonel Campbell who was specially appointed as Commissioner for the purpose. The enquiry does not appear, however, to have been completed and definite orders passed about the point at issue as the situation was got over by the resolve of His Holiness not to enter the temple at all.

3. The same question came up again before Government in connection with the visit of His Holiness to Sri Ranganathaswami Temple at Seringapatam in 1895; but even then no final decision was recorded by Government as they considered that the general question did not arise for the determination of the particular matter then before Government and that any decision which they might pass thereon would only tend

tend to intensify the ill-feeling between the communities (vide paragraph 11 of printed collection herewith put up).

4. In these circumstances and in view of the difficulties involved, unless the local people - the Archaks as well as the Brahmin communities interested in the temple - consent to the exercise of the privilege by His Holiness or His Holiness is prepared to forego the privilege claimed by him it is desirable that he should be advised to avoid entering such temple, as the Belur temple was avoided by the late Swamigalu in 1891.

5. In view of the urgency of the matter both the Deputy Commissioners of Hassan and Kadur have, as per orders of the Dewan, been written to confidentially and demi-officially today to suggest to His Holiness the inadvisability of visiting the Belur temple before the matter at issue is decided by Government. On receipt of replies from the Deputy Commissioners, if it is found that His Holiness insists on visiting the temple and claiming the privilege of entering the Garbhagudi and doing puja to the Deity, the question will be fully gone into and submitted for the orders of His Highness.

8th February 1924.

OFFG: SECOND MEMBER OF COUNCIL.

Submitted to His Highness.

I submit herewith a Final Note by the Second *Member of Council on the subject of* the visit of His Holiness the Jagad Guru of Sringeri to Belur

for His Highness' gracious approval.

The drafts submitted to the Hon'ble Member have been slightly revised. It is quite probable that His Holiness' journey may have to be undertaken during the cold weather.

Record of Cases submitted for the Orders of His Highness the Maharaja

Subject.

Visit of the Hon'ble [illegible]

548
8-2-24

Jagadguru of Sri [illegible] to Tanjore

593

Order.

~~KRW~~

11/2/24

Renew up

14/-

4-24

340
4-2-24

2nd Member)

4/2/24

G. R. S. III—3]

ROUTINE NOTES.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

Subject

As the previous papers
submitted to H H. have not been
returned it is submitted that
this may be submitted to the
Dewan. Meanwhile His
SD 12/2/24 Papers may be sent
back.

13.2.24

Rec. Secy.

Mr McCrea

Please put up a short D/n
summarising what the Dewan
desire Rajah Ram should

R 13/2

13.2.24

Subject

No letter from D C. Hassan has
been recd in the Branch.

SD 13/2/24 Please put up D/
agreed on the lines indicated
by me.

13.2.24.

398 14.2.24

Dewan Dept D/n. put up

H.S.C. 13/2 R 14/2

N. B. -Should routine notes be written on small slips the notes must be copied, or slips pasted on this form

G. R. S. III—3]

ROUTINE NOTES.

[To be used only for notes, requisitions, etc., not intended for permanent record]

D. of N is kind apply
13.2.24
Rev. Grey

N. B.—Should routine notes be written on small sl ps the notes must be cipoed, or slips pasted on this form.

Final Note by the Second Member of Council.

Subject:-

Visit of His Holiness Sri Sringeri Swami to the Sri Channakesava Temple at Belur.

In continuation of my Final Note of the 8th instant in the matter of the visit of His Holiness the Sri Sringeri Jagadguru to Belur on the 9th instant and the possibility of the question of His Holiness' worship at the temple arising, I beg to submit herewith for the gracious perusal of His Highness the letter, dated 10th instant, received from the Deputy Commissioner, Kadur District, stating that His Holiness has decided not to visit the Belur temple.

13th February 1924.

OFFG: SECOND MEMBER OF COUNCIL.

Submitted to His Highness.

I submit herewith, for His Highness' gracious perusal, a Final Note by the Second Member of Council, stating that the Deputy Commissioner of Kadur reports that His Holiness the Sri Srin-geri Jagad Guru has decided not to visit the Belur Temple on the occasion of his visit to Belur.

Bangalore,
15th Febry. 1924.

CSR.

Record of Cases submitted for the Orders of His Highness the Maharaja

Subject.

Further report regarding the visit of His Holiness the Sringeri Jagad Guru to the Belur Temple.

Order.

~~KRM~~

16/2/24

Perused

18.2.1924

18 2 24.

Immediate

Mwz. 207-23-1o 953
Mwz

No. Hc 332-23. OFFICE OF THE DEPUTY COMMISSIONER,
Hassan District,
25239 Dated Hassan, the 5th February 1924.

From

K. Mylar Rao, Esq., B.A., B.L.,
Deputy Commissioner, Hassan District.

To

K.V. Anantharaman, Esq., B.A.,
Secretary to the Government of His Highness
the Maharaja of Mysore, Revenue Department.
Bangalore.

Sir,

I have the honor to state that in the matter of doing Puja in the Sri Channakeshavaswami Temple at Belur by His Holiness the Jagadguru of Sringeri, the records of this Office shew that the rights of His Holiness to perform the Puja in the temple was disputed by the Sri Vaishnavas and the servants of the temple when His Holiness visited Belur in 1891, and that an enquiry was held by Col. Campbell who was appointed as the Special Officer to enquire into the previous actual practice in the matter of the Sringeri Jagadguru worshipping in the Belur Temple. The final orders passed by Government is not forthcoming in this Office. In view of the ensuing visit of His Holiness the Jagadguru to Belur on the 9th instant, the question of His Holiness performing the Puja in the Temple may now arise once more and I request that any final order passed by Government on the original enquiry may be kindly sent to me so that I may be enabled to decide any disputes that may arise in this connection on the spot.

I have the honor to be,
Sir,
Your most obedient servant,

K Mylar Rao
Deputy Commissioner,
Hassan.

Immediate & Confidential.

GENERAL AND REVENUE SECRETARIAT

Bangalore, Dated 8th January 1934

G. O. No. 1064/Mg 207-23-2

Dear Sir,

With reference to your letter No. [illegible] dated [illegible] February 1934, requesting that a copy of the [illegible], if any, passed by Government in the matter of the [illegible] Sri Sripati Jagalur [illegible], I desire to state that no formal order has been passed by Government, as [illegible] I am to observe that your report [illegible] anticipate ought to have come to Government [illegible]. There is now no time for Government to [illegible] and pass orders. The matter has, however, been considered and His Highness the Maharaja has been pleased. I therefore to request you to [illegible] gratefully to His Highness's wish [illegible] the temple in the absence of [illegible] Government in case he expresses a desire.

Yours faithfully,

(Sd) K. V. A. Krishna Rao (Rev. Secy.)

K. Mylar Rao, Esq., B.A., B.L., Deputy Commissioner, Hassan District.

Immediate & Confidential.

GENERAL AND REVENUE SECRETARIAT

Bangalore, Dated 8th February 1924.

D. O. No. 1065/Rev. 207-23-3

Dear Sir,

The Deputy Commissioner of Hassan has reported that His Holiness Sri Shringeri Jagadguru is proceeding from Chickmagalur to Belur to-morrow, and has asked for instructions in regard to the Swami visiting the Belur Temple and staying overnight to the Dity. As no definite orders have been passed by Government in this matter, although the matter was once before Government for consideration before [illegible], and the situation is delicate, I am to request you to ascertain if possible to the Swami's if by inquiry you find he has not yet left Chickmagalur and to ascertain his programme ing to the programme His Holiness is due to leave Chickmagalur for Belur to-morrow and I am writing this letter in the hope that this will reach you before His Holiness leaves Chickmagalur. You will deal with the matter tactfully

Yours Sincerely,

(Rev. Secy)

B. Srinivasa Iyengar, Esq., B.A., B.L.,

Deputy Commissioner, Kadur.

BANGALORE,

8th Feb.1924

Dear Mr. Srinivasiengar,

In modification of the D.O. letter written to you today By the Revenue Secretary regarding the visit of His Holiness the Jagad Guru of Sringeri to Belur, I am desired by the Dewan to request you to substitute the enclosed D.O. for the one which you have received.

Yours sincerely,

8/2/24

Private Secretary to the
Dewan

B. Sreenivasa Iyengar, Esq.,
Deputy Commissioner,
CHIKKAGALUR

URGENT & CONFIDENTIAL.

BANGALORE,

D.O.

5th February 1924.

Dear Sir,

The Deputy Commissioner of Hassan has reported that His Holiness Sri. Sringeri Jagad Guru is proceeding from Chikmagalur to Belur tomorrow and sought for instructions in regard to the Swami visiting the Belur temple and offering worship to the deity. As no definite orders have been passed by Government in this matter, although the question once ~~xx~~ arose for consideration so long ago as 1891, and as the situation is delicate, I am to request you to suggest, if possible, to the Swami not to visit the temple, <u>if by enquiries you find he has this in his programme</u>. According to the programme, His Holiness is due to leave Chikmagalur for Belur tomorrow and I am writing this to you in the hope that this will reach you before His Holiness leaves Chikmagalur. <u>You will deal with the situation tactfully</u>.

Yours sincerely,
Rev: Secy.

B. Sreenivasa Iyengar, Esq.,
Deputy Commissioner,
CHICKMAGALUR

URGENT & CONFIDENTIAL.

D.O.

BANGALORE,

8th February 1924.

Dear Mr. Hylar Rao,

In modification of the D.O. letter written to you today by the Revenue Secretary regarding the visit of His Holiness the Jagad Gurux of Sringeri to Belur, I am desired by the Dewan to request you to read the following sentence in place of the last sentence of the D.O., viz., "I am therefore to request you to tactfully suggest to His Holiness not to visit the temple in the absence of specific orders of Government in case he expresses a desire to do so. But no action need be taken if there is no such intention."

Yours sincerely,

Private Secretary to the Dewan.

K. Hylar Rao, Esq., B.A., B.L.,
Deputy Commissioner,
HASSAN.

Thei D.O. has been sent both to Hassan and Belur. today
8/2/24

Dear Sir,

The Deputy Commissioner of Hassan has reported that His Holiness Sri Sringeri Jagadguru is proceeding from Chikmagalur to Belur to-morrow, and sought for instructions in regard to the Swami visiting the Belur Temple and offering worship to the Deity. As no definite orders have been passed by Government in this matter, although the question once arose for consideration so long ago as 1891, and as the situation is delicate, I am to request you to suggest if possible to the Swami not to visit the temple. According to the programme His Holiness is due to leave ~~Bakurxka~~ Chickmagalur for Belur to-morrow and I am writing this to you in the hope that this will reach you ~~to-morrow~~ dated 14th ~~positively~~.

Yours Sincerely,

To

~~The Deputy Commissioner~~,

~~Hassan District~~.

Dear Sir,

With reference to your letter No. H.C. 332-23 dated 5th February 1924, requesting that a copy of the final order if any, passed by Government in the matter of ~~the~~ His Holiness Sri Sringeri Jagadguru worshipping in the Belur temple, I am desired to state that no final orders seem to have been passed by Government, as regards the dispute in this matter. I am to observe that your report about the difficulty you anticipate ought to ~~should~~ have come up to Government much earlier. There is now no time for Government to consider & pass orders. The matter has got to be very carefully considered and His Highness's orders obtained. I am therefore to request you to suggest to His Holiness not to visit the temple in the absence of specific orders of Government.

Yours Sincerely,

To

The Deputy Commissioner,

~~Hadur~~ District.

D.O. No. (Confidential)

Office of the Deputy Commissioner,
Kadur District.

Chikmagalur, Dated 10th Feb 1924.

Dear Sir,

With reference to your D.O. No. 332 dated 8th February 1924, I write to state that I paid my respects to His Holiness the Jagad Guru of Sringeri yesterday, in the usual hours. In the course of my conversation with the Agent Mr. Srikanta Sastry, I learnt that His Holiness has decided not to visit the Belur temple and offer worship to the Deity, and that the Deputy Commissioner of Hassan has been apprised of it. I am also communicating this fact confidentially to Mr. K. Mylar Rao for his information. His Holiness is stopping here tomorrow and is expected to leave for Belur day after tomorrow early morning. Please submit this to the Dewan Saheb with my regards.

Yours Sincerely,

G. Sundara Rao, Esquire., B.A.,
Private Secretary to the Dewan of Mysore,
B A N G A L O R E.

972

D.O. No. 2 (Confidential)

Office of the Deputy Commissioner,
Kadur District.

Chikmagalur, Dated 10th Feb 1924.

Dear Sir, Muz. 207-23-4.

With reference to your D.O. No. 1065. Muzrai 207-23-3 dated 8th February 1924, I write to state that I paid my respects to His Holiness the Jagad Guru of Sringeri yesterday, in the usual hours. In the course of my conversation with the Agent Mr. Srikanta Sastry I learnt that His Holiness has decided not to visit the Belur temple and offer worship to the Deity, and that the Deputy Commissioner of Hassan has been apprised of it. I am also communicating this fact confidentially to Mr. K. Nylar Rao for his information. His Holiness is stopping here tomorrow and is expected to leave for Belur day after tomorrow early morning.

Yours Sincerely,

To

K.V. Anantha Raman, Esquire., B.A.,
Revenue Secretary to the Government of Mysore,
B A N G A L O R E.

GENERAL AND REVENUE SECRETARIAT

( )

NOTES.

File No

FILE HEADING.

From

No.	Dated	Received

Diary No.	Enclos	Spare Copies	Serial No.

BRIEF ABSTRACT OF LETTER.

NOTES AND ORDERS

GPB—15,000—24-4-09

Confidential.

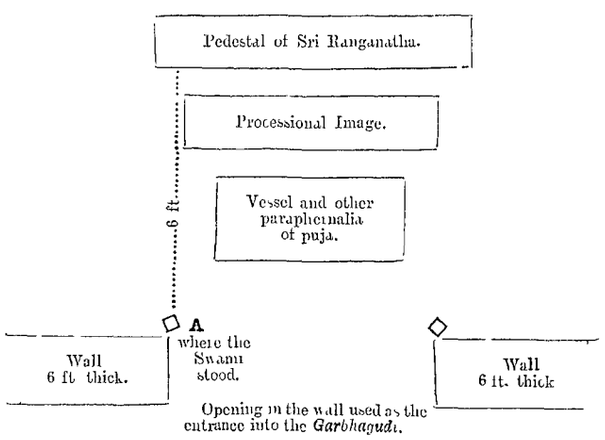
MEMORANDUM.

The Sringeri Swami arrived at Bangalore on the morning of the 31st May 1895. He was then returning to his head-quarters after a long tour of nearly three years in Southern India. According to his original programme, he was to have stopped at Bangalore for a couple of days and then gone on straight to Sringeri, *via* Tumkur and Arsikere. But Her Highness the Maharani-Regent, who was then in Mysore, on hearing of the Swami's arrival in Bangalore, expressed a wish to pay her respects to him, and sent a special message desiring the Swami to be so good as to pay her a brief visit at Mysore before returning to Sringeri. The time at the Swami's disposal was short, as he had to be at Sringeri for the annual ceremony of Chatur Masya Sankalpa, which was then fast approaching; yet considering Her Highness' recent bereavement, he decided to accept the invitation and to proceed to Mysore.

2. Accordingly the Swami left Bangalore on the 7th June, and travelling by stages, was to arrive on the 10th idem at Paschimavahini, the stage nearest Mysore. His *mamul* route to Paschimavahini lay outside the Seringapatam Fort. But the Deputy Commissioner, Mr. Venkatavardiengar, who had been specially deputed, under Her Highness the Maharani-Regent's orders, to escort the Swami to Mysore, pressed him to make a detour through the Fort. The Deputy Commissioner did this out of respect to the Swami and a desire to please the people who were eager to see the Swami pass in procession through their streets. The Swami was not inclined to make this detour, and after expressing his reluctance, eventually yielded to the entreaties of the Deputy Commissioner out of a desire not to appear to be discourteous to so high an officer. Again, when the Swami was within the Fort, similar entreaty was used by the Deputy Commissioner to induce him to visit the Temple of Sriranganatha Swami. There was nothing intrinsically blameworthy in the Deputy Commissioner's desire to show every possible consideration to a distinguished guest of Her Highness, and it was natural for him to do so as the son of a distinguished Deputy Commissioner who once had the honor of escorting a former Sringeri Swami with great *éclat* under the orders of the Chief Commissioner Mr. Bowring. But Government cannot acquit him of great indiscretion in departing from the *mamul* route, and the only extenuating circumstance in his favor is, that being a

new comer to the District, he failed, in his ignorance of local conditions, to calculate that any special deference he showed to the Swami was likely to excite jealousy in some other quarter.

3. In his visit to Sriranganatha Swami Temple the Swami was accompanied by the Deputy Commissioner, the Sub-Division Officer of French Rocks, the Amildar, Munsiff, Deputy Amildar, Parpathegar and others present. The Swami entered the temple and proceeded as far as the *Garbhagudi* or the principal shrine. He stood at its entrance, and there stood by his side and behind him the Officers present. The wall of the *Garbhagudi* is six feet thick, and an opening in this wall is used as the entrance to the shrine, and faces east. At the inner end of this opening there are two pillars, one on each side, placed obliquely as regards the shrine so as to move the centre of the space between the pillars a few inches to the north of the centre line of the shrine. The Swami stood between these two pillars and quite close to the southern one. From where he stood the pedestal of the idol of Sriranganatha was fully five or six feet in a straight line. In the following diagram the place where the Swami took up his position is shown as A—


Pedestal of Sri Ranganatha.
Processional Image.
Vessel and other paraphernalia of puja.
6 ft.
A
where the Swami stood.
Wall 6 ft thick.
Wall 6 ft. thick
Opening in the wall used as the entrance into the Garbhagudi.

The *mangalarathi* (waving of camphor light) was performed by the Archik. The Swami standing at A in the above diagram took a handful of rupees, and getting from the Archik a *tulsi* leaf, he threw both the rupees and the *tulsi* leaf into the shrine as his offering to the temple. Some of the rupees fell at the feet of a female processional image on the skirts of its *sirè*. The Swami then made his *vandane** to the idol, a screen being held behind him to prevent the laymen seeing a Sanyasi in the act of *vandane*. After his visit to the temple, the Swami went to Paschimavahini. No complaint was made at the time about the Swami having done anything *unshastraic* or contrary to temple ritualism. On the other hand, according to the

* A peculiar mystic yogic obeisance not involving prostration.

Deputy Commissioner's report dated 5th July 1895, all the temple servants and others present in the temple appeared much pleased and satisfied in every way. The *puja* and other services in the temple continued to be carried on as usual.

4. After halting at Paschimavahini for two days, the Swami reached Mysore on the 12th June. He stayed at Mysore for three days, and then left for Sringeri. For some days after he left, no complaint of any kind was made either by the Sri Parakala Swami or any of the Sri Vaishnava community in the matter of the Sri Sringeri Swami's visit to the Seringapatam Temple. But a few days after, a false rumour was set afloat at Seringapatam that the Sri Sringeri Swami had, on the occasion of his visit to the temple, performed *puja* himself by touching the idol, and that a purification ceremony should be performed in consequence. The leader of this agitation was one B. C. Srinivasa Iyengar. This individual was formerly the Editor of a small Kanarese newspaper at Mysore known as the *Desabhimani*, the publication of which was suspended last year under the orders of His Highness the late Maharaja as a punishment for having published seditious, disrespectful, and otherwise objectionable articles. Since the date of the suspension of his paper, this individual has been always getting up some agitation or other against the administration. On the present occasion he not only set up an agitation at Seringapatam, but also got up a meeting of a few Sri Vaishnavas in his own house at Mysore, to which meeting he gave the high sounding name of "Akhila Vaishnava Mahajana Sabha" (meaning an assembly of *all* Vaishnavas), and in its name began petitioning Government for the performance of purification ceremonies in the Seringapatam Temple.

5. The Sri Parakala Swami is the head of a local Sri Vaishnava Mutt established at Mysore in the beginning of the century and is regarded as the Guru of the Mysore Royal Family. His jealousy had apparently been roused by the reception of the Sringeri Swami at the Palace by Her Highness the Maharani-Regent with royal honors and with the high consideration due to his exalted rank in the Indian Hierarchy, the whole of the ceremonials followed in connection with his reception being in strict accordance with established precedent. The Parakala Swami not only lent his active aid to the agitation by inviting his adherents to take part in it, but also made a direct representation to Her Highness to the effect that a purification ceremony was necessary before he could himself again visit the temple.

6. Meanwhile the disciples of the Sri Sringeri Swami at Seringapatam submitted petitions to Government representing that the Sri Sringeri Swami did not perform any *puja* himself in the temple, as alleged by the Sri Vaishnavas; that

the latter's prayer for the performance of purification ceremony, while there was no reason for it, was prompted by feelings of envy and malice, and intended to offer an undeserved insult to the Sri Sringeri Swami who had been received and honored by Her Highness the Maharani-Regent.

7. On this, a careful enquiry was instituted, first by the Mujroyi Superintendent on his own motion, and afterwards under Her Highness' orders, as to what really took place in the temple on the occasion of the Sringeri Swami's visit to it. In this enquiry the facts of what occurred within the temple as described in para 3 above were clearly proved, and it was thus shown that nothing had happened then to which any objection could be taken even from the points of view of Vaishnava ritualism. Her Highness, after personal consideration of all circumstances, and after hearing from the Deputy Commissioner (himself a Srivaishnava) what really took place in the temple, and after hearing from the Mujroyi Superintendent (himself also a Srivaishnava), the result of the local investigation held by him, came to the conclusion that the prayer for the performance of purificatory ceremonies was altogether groundless and unreasonable. Her Highness then sent the Mujroyi Superintendent with a message to the Parakala Swami to explain the decision thus carefully arrived at by her, in order that if the Swami's action had been taken on incorrect information, he might have an opportunity of gracefully retiring from the false and mischievous position he had taken up in the matter.

8. The Deputy Commissioner too had previously given to the Parakala Swami a correct version of the facts as they actually transpired, and the Swami had said in reply, "Is that all that took place? Why will such a great man as the Sringeri Swami do anything wrong?" meaning it to be inferred that he had been misled by his informants.

9. Even after Her Highness' decision, made and communicated to the Parakala Swami as above, the so-called Akhila Vaishnava Sabha did not abate its mischievous activity, and continued to publish false versions of facts, and to quote the authority of the Parakala Swami to the effect that a purification ceremony was necessary. In order that the outside public may not be misled by this agitation, it was deemed advisable to formally embody a correct version of facts, and the fact of Her Highness' decision in an Order of Government, and to publish the same both in English and Kanarese. The following is the full text of the Order:—

"Read the following —

"1. Petitions from Srinivasiengar and other Sri Vaishnava Brahmins of Sreerangapatam, dated 16th June 1895, from the Agent of the Sri Parakala-swami Matt, dated 2nd July 1895, and from Srinivasiengar as Honorary Secretary of "Akhila Vaishnava Mahajana Sabha," Mysore, dated 13th

July 1895, complaining of certain alleged pollutions [illegible] of the Sri Sringeri Matt to the Sri Ranganathaswami Temple at Seringapatam on the morning of 10th June 1895 and asking for certain purification ceremonies to be performed on account of such alleged incidents.

"2. Petitions from Subba Bhatt and other Smarta Brahmins of Seringapatam, dated 30th June 1895; and from Ramasastri and others dated 2nd July 1895, protesting against the performance of any purification ceremonies.

"3 A letter from the Swami of the Sri Parakala Matt, without date (received on 2nd July 1895), to Her Highness the Maharani-Regent, asking that the purification ceremonies in question may be performed.

"Read also the following letter from the Deputy Commissioner of Mysore to the Secretary to the Government of Mysore in the Majesty Department, No. 12, dated 6th July 1895 :—

"i. With reference to your letter of to-day enquiring what took place in the Ranganathaswami Temple at Seerangapatam when His Holiness the Jagatguru of the Sri Sringeri Matt visited it on the 10th June 1895, I beg to state as follows—

"ii. When His Holiness' visit to the temple was announced, the Parpattegar of the temple showed some anxiety. I told him that nothing hurtful to anybody would take place, and asked him to see that no usual honor was omitted to be shown.

"iii. When His Holiness arrived in a palanquin at the outer gate or the Gopurabagal) of the temple some of the temple people (I believe the Parpattegar and the Archak) who came there with the Sri Sadagopa wanted His Holiness to alight from the palanquin. But His Holiness' Agent (who I believe was called by His Holiness as Yagneswara) said in the presence of His Holiness that it was not their custom to do so. As this statement received confirmation from His Holiness' silence, I asked the said temple servants not to press the point. They then kept quiet, and thereupon, after the usual honors His Holiness proceeded in the palanquin and we all went round the temple in the outer *prakara* which has no roof. When the palanquin arrived again at the pole called the Garudalambha whence we had started His Holiness alighted and proceeded into the temple with *padake* up to the inner pole or Garudakambha. There the *padake* was left and His Holiness went in, all of us accompanying. His Holiness stood just after the Stapanapeeta, and I was by His Holiness' side, the others being close to us. The Archika made the Arti, and we all made the usual Namaskaram when it was shown to us. Then the Swami took a handful of rupees from a person that was near, and with a Thulasidala which the Archika was asked to give, threw it all from where he was standing. They fell at the feet of a female image on the skirts of its *sere*. Then we were desired to go out, and when I enquired why, I was informed that Grahastas should not be present when Yeties make Namaskaram. The Archika showed unwillingness to leave his place. Then His Holiness prepared himself to make Namaskaram even in his presence, but on my saying that nothing exceptional would take place and that it behoved us to comply with such an old and decent request, the Archika left his position and came to my side. A curtain was then held and within ten or fifteen seconds it was drawn back. As I was by the side of His Holiness (the Archika being on my side) I saw what took place within the curtain, and I have no doubt that the Archak also must have seen it all. His Holiness merely bowed just as people were standing and then said that the curtain might be withdrawn. Then His Holiness went round the inner *prakara* without the padake [illegible] servant of his offered it to him when he came in front of the [illegible] Garudakambha. We then went to Ammanavar and [illegible] was gone through there also. Then we all [illegible] His Holiness [illegible] a handful of rupees to the temple servants. As the Parpattegar [illegible] some anxiety in the beginning I asked him [illegible] the temple if it was all right, and he [illegible] pleased. But day before yesterday I got [illegible] (through the Sub-Division Officer of [illegible] Parakala Matt, who was [illegible] recently omitted to receive it specially [illegible] These are the facts within my cognizance."

No. 127, DAILD, BANGALORE, 29TH JULY 1895.

"ORDER THEREON.—On the morning of the 10th June 1895, the Swami of the Sri Sringeri Matt, on his way from Bangalore to Mysore, paid a visit to the Sri Ranganatha Swami Temple at Sreerangapatam. For a few days after the Swami's visit, the puja and other services in the temple were carried on as usual. But about the fifth or the sixth day a report was spread by some persons that the Swami on the occasion of his visit to the temple had performed the puja himself by touching the idol. In consequence, the Vaishnava residents of the place met and agreed not to receive *Thirtham* or *Prasadam* in the temple until a purification ceremony was performed.

"2. The Mujroyi Superintendent then proceeded to Sreerangapatam on the 23rd June 1895 and instituted a careful enquiry as to what really occurred at the place on the occasion of the Sri Sringeri Swami's visit to the temple, in the presence of the principal local residents including Sri Vaishnavas and Madhwas. At that enquiry it was clearly established that on the visit of the Sri Sringeri Swami nothing happened to which any objection could reasonably be taken, even from the point of view of Vaishnava temple ritualism. One important proof then received was the report of the Agent of the Sri Parakala Matt to the Swami of that Matt, dated 11th June 1895, describing what occurred on the occasion of the Sri Sringeri Swami's visit to the temple on the previous day in the following terms:—

"'The Sringeri Swami stood *near the Garbhagudi*. The *Archak* performed the *Karpurarathi*. The Swami scattered rupees on the pedestal of the Utsava (processional) images in front of the main idol, and got the *Archak* to give him *Thulasi* from the foot of the idol. A screen was held, behind which the Swami made his *Namaskaram* to the idol, the *Archak*, *Paricharak* and *Stanika* standing on one side. The Swami did not touch the idol. I was present close by.'

"When the foregoing report which the Sri Parakala Matt's Agent admitted as having been written by himself and containing a true version of what took place on the occasion of the Sri Sringeri Swami's visit to the temple was read out to the persons assembled, they at once saw the futility of their objections to receive the *Thirtham*, and most of the residents began receiving the *Thirtham* as usual.

"3. Again, on the direct representation of the Sri Parakala Swami to Her Highness the Maharani-Regent on the 2nd July 1895, that a purification ceremony should be performed in the temple, a further careful enquiry into the matter was instituted, and the facts being as reported in the Deputy Commissioner's report above read, No. 12, dated 6th July 1895, Her Highness the Maharani-Regent decided that the prayer for the performance of purification ceremonies was groundless and unreasonable, and caused such decision to be personally explained to the Sri Parakala Swami by the Mujroyi Superintendent on the 6th July 1895.

"4. It only remains now to place on record the final decision as above with a correct version of what really took place on the occasion of the Sri Sringeri Swami's visit to the temple, for communication to the petitioners, who have apparently been misled by the misrepresentations got up by some designing persons from motives of malice and envy. The well-known fact that the Sri Sringeri Swami has, on other occasions, performed puja in some of the Vishnu temples doubtless served to impart an air of plausibility to the misrepresentations abovementioned, and thereby the more readily to mislead the unenquiring. Fortunately the present case is one for the decision of which no consideration is necessary of the general question whether a Matadhipathi can, according to the Agamas binding on the Brahmins following the Vedic rituals, perform puja in a temple where the services are regulated by the Agamas, or the particular question whether the

Sri Sringeri Swami has any and what special privileges in this respect according to custom. For the purpose of the present decision, it is sufficient to observe that the Sri Sringeri Swami's visit of the 10th June last, was not paid with the object of performing puja. The Swami was travelling in his palanquin borne by Sudra bearers, and was clad for the journey, and visited the temple as laymen do to prostrate before the idol when passing the temple. Had the Swami's visit been to perform the puja himself, he would have had to undergo, as is well known on such occasions, elaborate ablutions, and dress himself differently. The Swami did not make these preliminary preparations because he never intended to perform the puja himself; and it is beyond doubt that he did not go nearer the idol than the Deputy Commissioner and numbers of others present did on this occasion, or Brahmin or Ursu gentlemen generally do when they visit the temple without the preliminary purification of bathing and change of clothes.

"5. The Sri Parakala Swami has been doubtless misled by the alleged depositions of the *Archaks* given on the 18th June 1895, before certain persons styling themselves the representatives of the Vaishnava community. The Muzrai Superintendent will be directed to enquire whether the *Archaks* did really give the depositions imputed to them, and, after taking their explanation as to how they came to make statements so directly opposed to the truth, to take adequate notice of their conduct.

"6. It is only necessary to add that the Sri Sringeri Swami's *mamul* route to Paschimavahini lay outside Sreerangapatam Fort. When near the Sreerangapatam Fort the Swami allowed himself to be persuaded, after the expression of considerable reluctance on his part, to pass through the streets of the Fort at the earnest and pressing entreaty of the Deputy Commissioner Mr. B. K. Venkatavarada Iengar and others present. Similar entreaty appears to have been used to induce the Swami, when within the Fort, to visit the temple. The Deputy Commissioner's action was doubtless prompted by a desire to please the people and to show proper consideration and respect to the Swami whom he was escorting to the Palace, and it is sufficient to point out to him that it was his duty to have obtained the previous orders of Government before deviating from the *mamul* route for such an occasion.

"(Sd.) A. SREENIVASACHARLU,
"*Muzrai Secretary.*"

The publication of the above had one good effect—it enabled the more honest men who had joined the Akhila Vaishnava Sabha agitation on a misconception of facts to withdraw their objection and to resume the taking of *tirtha* and *prasada*. But the Parakala Swami showed no similar good sense or reason and persisted in publishing that a purification was necessary. The Akhila Vaishnava Sabha, thus encouraged, approached the Resident with their complaint. But the Resident declined to interfere in the matter, and gave an endorsement to the petitioners stating that if they felt dissatisfied with the orders already passed by the Mysore Government, they might make a further representation to the Government with a clear statement of the points in regard to which they considered the decision unsatisfactory. The Resident, as he informed me, meant this to show his attitude of non-interference, but it had a contrary effect upon the agitators

who showed increased activity upon the receipt of this reply. This activity has led to a counter-agitation from the large community who recognize the Sringeri Swami as their Guru. About the tendency of this counter-agitation a few remarks will be made further on.

10. To continue the narrative regarding the Akhila Vaishnava Sabha—They submitted a printed memorial, dated 10th October 1895, to Her Highness the Maharani-Regent through the Private Secretary Col. J. A. Campbell. Before entering into the merits of the various points raised in this petition, it is worthy of note that the Akhila Vaishnava Sabha have now practically retired from their original position that the purification ceremony was required on the ground that the Sringeri Swami performed *puja* himself by touching the idol. Under the circumstances explained in para 3, and in the Order of Government dated 29th July 1895, there was, as a matter of fact, no such *puja* nor even an attempt to make one. The present complaints, and the facts in regard to them, are explained below *seriatim* :—

GROUNDS OF COMPLAINT.

1. The Sringeri Swami entered the *Garbha Graham.*

EXPLANATION OF FACTS.

This is not true. Even according to the report submitted by the Agent of the Sri Parakala Swami, who has now appeared as the chief aggrieved party, the Sri Sringeri Swami stood at the entrance of the *Garbhagudi* and *did not go into it.* This report is entitled to great weight, coming as it did from the Parakala Mutt's own Agent, who was admittedly present in the temple at the time of the Sri Sringeri Swami's visit, and who submitted the report for the information of the Sri Parakala Swami the very next day after the event and long before any agitation was got up. Apart from the Agent's report, there are the reports of the Deputy Commissioner and the Sub-Division Officer, French Rocks, both of whom were present in the temple with Sri Sringeri Swami, stating that the Swami stood only where they themselves generally stand when going to the temple for purposes of worship. A plan of the temple showing the spots where the Swami, the Deputy Commissioner and others stood at the time has been submitted to Government. In this plan,* the place where the Swami stood is marked F, and this spot is at the threshold of the *Garbhagudi* and not inside it. Supposing that the place where the Sringeri Swami stood is entitled to be regarded as part of the *Garbhagudi*—which it is

* This plan has been verified by an Assistant Engineer, Mysore D. P. W. The point F in it is the point A in the diagram in para 3.

GROUNDS OF COMPLAINT.	EXPLANATION OF FACTS.
	not—and supposing also that the Shastra prevent any but the Vaishnava Dikshitas (initiated Archiks) from going into the *Garbhagudi*—which is questioned—there is the undoubted fact that, according to immemorial custom, any Shastraic injunction to the last-named effect has no practical significance. Where the Swami stood is exactly where all laymen when they visit the temple go and stand, and the uninitiated temple servants even go beyond this into the shrine itself, and all this is never regarded as involving any defilement or requiring purification.
2. Making *archana puja* or worship by throwing rupees and *tulsi*.	For an exact description of what actually took place, please see para 3 above. What took place does not constitute *puja* in any sense of the term. Some of the rupees fell at the feet of one of the processional images. This image is carried about on the shoulders of Sudras and is not thereby considered defiled. It is preposterous to assume that contact with some rupees from the Swami's hand could defile it in any way or call for a purification ceremony.
3. Sri Sringeri Swami insulting the Sri Shatagopa.	The temple servants bringing out the Sri Shatagopa is an honor shown to high personages such as the Maharaja and other illustrious visitors to the temple. There is nothing religious involved in this ceremony. No personage before whom the Shatagopa is brought has hitherto been supposed to insult it by omitting to leave his carriage. In this case the insult is supposed to consist in the Swami not alighting from his palanquin when meeting the Shatagopa.
4. Sri Sringeri Swami entering the precincts of the temple and going round the outer *prakara* seated in a palanquin.	The Swami went in his palanquin in the outer *prakara*, which is not the consecrated part of the temple. It is an unroofed compound surrounding the main temple building. Even non-Hindus walk in this *prakara* without offending the religious customs of the Hindus or calling for any purification ceremony in consequence.
5. Sri Sringeri Swami leaving his sandals in front of Ramanujachar's shrine and other minor shrines.	This is false. The Sri Sringeri Swami did not leave his sandals in front of Ramanujachar's shrine or of other shrines. On the contrary, he left the sandals near the inner *Garudakambha*, which is the place where he is expected to leave them. This *Garudakambha* is far away from the Ramanujachar and other idols which are near the side walls, whereas the *Garudakambha* is in the centre of the yard. From the Deputy Commissioner's report it will also be observed that the Swami went round the inner *prakara*, where all these idols are located, walking on foot, *without* the *paduké* or sandals.

GROUNDS OF COMPLAINT.

6. Sri Sringeri Swami performing *puja* without having changed clothes.

EXPLANATION OF FACTS.

In their previous petitions to Government the memorialists never made this allegation. It was the Government who, with reference to the Srivaishnavas' previous contention that the Sri Sringeri Swami had performed *puja* himself in the temple, pointed out, in their Order dated 29th July 1895, that the Sringeri Swami did not perform the *puja*, and did not visit the temple for the purpose of performing it. The fact is, there was no *puja* at all. The place within the temple to which the Swami went is the identical place to which hundreds of others daily go without *madi*.

11. Having thus commented upon the various items of the present complaint, we may next advert briefly to the counter-agitation set up by the community acknowledging the Sringeri Swami as their spiritual head. The industrious circulation of the statement that the visit of their Swami defiled the temple has been attributed by them to a desire to insult and to annoy him. The disciples of the Sri Sringeri Swami have accordingly held meetings in various places and have submitted several numerously signed petitions to the Government urging that no such purification ceremony should be performed in the Seringapatam Temple on account of the Sri Sringeri Swami's visit to it, as to do so would be a direct insult to their Swami; and maintaining further that the Sri Sringeri Swami has a right to perform *puja* himself in all temples throughout India, as could be proved by a reference to certain Orders issued by the Peshwas and other Hindu Sovereigns all over India, by Hyder Alli and Tippu Sultan, and by the British Government. The Durbar have not thought fit to go into this question of the Sri Sringeri Swami's privilege, not only because the determination of this point is unnecessary for the decision of the present case, but also because any decision passed by Government on this point will, instead of abating the present ill-feeling, only tend to intensify it.

12. In conclusion it only remains to consider what the "Akhila Vaishnava Mahajana Sabha" is, and what strength it commands. From enquiries instituted it has been ascertained that the Sabha is not as its name would imply, a body of *all* Vaishnavas in the Province, but consists on the other hand of only a small number of Srivaishnava Brahmins whom B. C. Srinivasa Iyengar, the leader of the agitation referred to in para 4, and the Sri Parakala Swami have gathered together to set up a needless agitation in the name of religion to gratify their own private feelings of a not very commendable kind. Most of the Srivaishnavas in Melkote, which is the centre of the Srivaishnava population, and also those in the other parts of the Province, have not joined in the agitation because they feel they have no

real complaint in the matter of the Sri Srngeri Swami's visit to Sriranganatha Swami's Temple at Seringapatam, nor are they inclined to sympathize with the mischievous policy of the Parakala Swami based upon petty personal jealousy.

13. The great misfortune of the short-sighted and mischievous movement of the Akhila Vaishnava Sabha, aided and abetted by the Parakala Swami, is that it has given offence to the other section of the community whose numerical strength is overwhelming as compared with that of the Srivaishnavas, and it has given rise to sectarian feelings of a bitter kind. These feelings show a tendency to spread far and wide and to create a condition of most undesirable violent sectarian animosity of a general kind not confined to the particular incident in question or to this State. Immediate steps are necessary to put a stop to this state of things in the interests of the general public, and the Government will proceed to adopt them with due vigour and discretion. But before this can be attempted, it is necessary that there should be an authoritative decision on the petition now pending before Her Highness the Maharani-Regent.